



VOL. XXIV. 行發日一月十年三和昭 (行發日一回一月毎) 可圖物便郵種三第日八月七年八十三治明 No. 10.

SOCIAL SERVICE NUMBER

SPECIAL ARTICLES:

Missions and Economical Development of Korea

J. E. Fisher, Ph. D.

Temperance Work in Korea

Mrs. B. W. Billings

Relief Work in Pyengyang

Miss A. I. Radcliffe

Intemperance in Village Life

Miss C. Erwin

A Korean Baby Show

Mrs. B. W. Billings

OCTOBER, 1928.

SEOUL, KOREA.

"It is a Far Far Better Thing"



"It is a far, far better thing" - with apologies to Sir Martin Harvey. Our readers will appreciate the cartoonist's happy suggestion and will most certainly wish to see for themselves in what way the New Ford car earns such a title as this.

Call or telephone

Demonstrations without obligation

SALE AND COMPANY, LTD.

Authorised Ford Dealers

Seoul, Chosen

The Korea Mission Field

EDITORIAL BOARD

Editor-in-Chief: MISS ELLASUE WAGNER

Associate Editor: REV. WM. C. KERR

REV. B. W. BILLINGS, D. D.	REV. R. C. COEN,	REV. R. A. HARDIE, M. D.
MR. GERALD BONWICK,	MISS M. TROXEL,	MR. HUGH MILLER,
REV. W. M. CLARK, D. D.,		MR. H. H. UNDERWOOD, PH. D.

Contents for October, 1928

ILLUSTRATIONS :—

Scenes at the Seoul Center Baby Show	— — — — —	Frontispiece
MISSIONS AND THE ECONOMICAL DEVELOPMENT OF KOREA		
J. Earnest Fisher, Ph. D.	— — — — —	199
TEMPERANCE WORK IN KOREA		
Mrs. B. W. Billings,	— — — — —	206
RELIEF WORK IN PYENGYANG		
Miss A. I. Radcliffe	— — — — —	208
MEET MY FRIEND—NAMKUNG HYUK		
Rev. Robert Knox, D. D.	— — — — —	212
THE WEAK THINGS OF THE EARTH Chapter X.		
"Kim Wun Kyung"—Miss Ellasue Wagner	— — — — —	218
'CHRISTIAN VOICES AROUND THE WORLD'		
Review by Rev. D. A. Macdonald	— — — — —	213
INTEMPERANCE IN VILLAGE LIFE		
Miss Cordelia Erwin	— — — — —	215
A KOREAN BABY SHOW		
Mrs. B. W. Billings	— — — — —	216
WONSAN BEACH, SEASON 1928		
Mrs. S. H. Martin	— — — — —	210
THE LONG ROPE PULL		
Mrs. R. K. Smith	— — — — —	219
NOTES AND PERSONALS	— — — — —	220

PRINTED AT THE Y. M. C. A. INDUSTRIAL SCHOOL (PRINTING DEPARTMENT), SEOUL, KOREA.

Business Manager.—MR. GERALD BONWICK, *Christian Literature Society of Korea, Seoul, Korea.*

Subscription:—Annual Subscription, including postage in Korea, Japn and China, ¥2.50; including postage to America, Great Britain and other parts of the world, ¥3.50 (\$2.00 gold or 7s.6d). Single copies, 25 en.

Business matters and subscriptions should be addressed to MR. BONWICK as above. Remittances from countries other than Korea and Japan should always be sent by Foreign Money Order or personal cheque. Please do not send stamps or Domestic Money Orders. If preferred, subscriptions may also be sent to any of the following :—

PUBLICITY DEPARTMENT, 156 Fifth Avenue, New York, U. S. A.

MISS CARRIE R. PORTER, Lambuth Building, Nashville, Tenn., U. S. A.

REV. A. E. ARMSTRONG, Wesley Building, Queen St. West, Toronto, Canada.

AN OUTLINE OF HISTORY

THE BIBLICAL SEMINARY IN NEW YORK was opened as the Bible Teachers' College at Montclair, New Jersey, in January, 1901.

The next year it was removed to New York and the name Bible Teachers' Training School was adopted because of a New York State law governing the corporate use of the word college.

In 1916 the institution was registered by the Board of Regents of the University of the State of New York as an approved school of theology, in its courses leading to the degrees of S.T.B., S.T.M., and S.T.D.

In 1921 an amended charter was granted, whereby the name was changed to The Biblical Seminary in New York, a step made advisable by the fact that the title thus replaced occasioned much confusion as to the school's character and standing.

In 1907 its Department of Theology was opened, and in the same year the Department for Workers among Italians in the United States. The Extension Department began its work in 1910.

In 1916 The Biblical Review, a theological quarterly of world-wide circulation, was first published. The Lieutenant White Neighborhood House, for training in actual community service, was instituted in 1918, just after the Great War closed.

Every one of these enterprises has justified its existence and is doing its part toward increasing the value and influence of the Seminary.

The history of the Seminary, of over twenty-six years, has been marked by that steadiness of growth which comes through experience and through supplying each demand as it develops, rather than by following an arbitrary program laid down at first. Its original purpose and the great Christian and pedagogical principles by which that purpose is being realized remain the same.

Send for Catalogue, describing Department of Missions and all Departments.

THE BIBLICAL SEMINARY IN NEW YORK

WILBERT W. WHITE, *President*

235 EAST 49th STREET

NEW YORK

World Dominion Press Publications

WORLD DOMINION.

An International Review of Christian Progress. A Unique Magazine—Surveys the World—Advocates widespread Evangelism—Is the Authority on the Indigenous Church.

Issued Quarterly. Annual subscription 4/6 post paid. (£ 2.40)

THE SURVEY SERIES. New volumes are being added from time to time to this series, forming a survey of the World.

THE INDIGENOUS CHURCH SERIES.

Startling and suggestive. Should be read by every missionary in the world:

Particulars on application.

World Dominion Press,
1 Tudor Street, London, E. C. 4., England.



A BABY SHOW AT

- (1) Some of the contestants
- (2) Weighing a competitor



EVANGELISTIC CENTER SEOUL

(Center) The first
prize winner in
his best clothes



THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXIV.

OCTOBER, 1928

No. 10

Missions and the Economic Development of Korea

J. EARNEST FISHER, PH. D.

TO A PERSON WHO has been in Korea for even a short time it is very evident that there is a critical economic situation, and that Christian missions are in some way related to this situation. Hardly a meeting is held to discuss any of the affairs of missions but this subject, in one form or another, comes into the discussion. The more definitely religious and evangelistic side of the work meets it because of the policy of turning as much of this work as possible over to Korean support; and when the question of asking the Church to take over the support of any phase of the work is debated, the poverty of the membership must always be taken into consideration. In the medical work there is the problem of more charity work than the mission funds are able to take care of, and the inability of the people to maintain proper standards of health and hygiene because of their poverty. Probably it is in educational circles that this economic question is met with most persistently. Here it takes the double form of "How can we get those to be benefited to do more toward the support of the schools?" and, "How can we make the schools of more economic value to society?" In these and other more complex ways, the mission enterprise, whether it wills it or not, is inextricably involved in the economic situation.

In spite of the fact that there is so much poverty among Koreans, and in spite of their

apparent helplessness in the face of this situation, and in spite of the many ways in which this situation directly affects the work of missions in all of its departments, there are those who insist that the fundamental aim of missions is spiritual, religious, and theological, and that Christian missionaries are not to be held responsible for bettering the economic conditions of the people among whom they work. Those who hold to this point of view usually do not oppose anything that may be done to alleviate poverty, but they want it distinctly understood that this kind of work is incidental, and is not to be made a vital part of the fundamental aim of Christian missions, which is "Preaching the Gospel", "Saving souls", or "Making Christ known".

While this extreme attitude is often met with in the form of spoken opinions and printed statements, it is rarely met with in actual practice, because human nature, in its more sensitive forms, simply cannot remain indifferent to human misery. The fact that, wherever mission work has been undertaken, secular education, medical work, and alleviation of human suffering in all of its forms has very soon become a part of mission activity, is evidence that mission work does not succeed in its evangelical or propaganda work without giving attention to these more distinctly physical and human needs. In this modern age it is very doubtful whether a mission en-

terprise which declared itself to be wholly interested in the relation of the individual to God, for the purpose of insuring salvation after death, would attract any considerable following in any but the most ignorant, backward, and superstitious communities. Although not yet consciously admitted, the actual motivating aim of foreign missions is more and more coming to be to work with our fellow human beings, and help them to solve their life problems, whatever these problems may be. When we consider the full implications of Jesus' teachings, in which the ideal of human brotherhood was always paramount, we wonder why this has not always been the aim of Christian missions.

One attitude toward this question of assisting people in their economic difficulties might be stated as follows: "If the people will get into the right relation with God, then all of these social and economic problems will disappear". Those who hold this point of view quote the verse which says, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you". To many people this text seems to imply that if people believe rightly and love God, then God, in return for this right belief and love, will give them prosperity, health, and happiness. It would seem that the most casual survey of the condition of the Christian people of this or any other land, and a comparison of their condition with that of those who are not Christians, would suffice to show that there is no material difference in the economic status of these two sections of the population. An interpretation of this scripture more in accordance with general experience would be that the "Seeking of the Kingdom of God" is nothing else but the effort to bring about, by all intelligent means, that condition in human society which will entitle it to be called "The Kingdom of God". "His righteousness" is right action in man, and between man and man, or the highest form of human justice, which is really the only kind of righteousness that we human beings can understand, and

the kind that gives us great joy and satisfaction in seeking and finding. When we have sought and found this "Kingdom" and "Righteousness", then indeed will "These other things" be added to us, since we will have brought about the necessary and reasonable conditions which make possible the attainment of all these human values. In connection with the above text we should remember another one, the truth of which we see demonstrated daily. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust". We are not to understand that because of our being "good" in any peculiar sense, natural forces are to be especially favorable to us, or that our material condition is to be bettered in any supernatural way because of our allegiance to any one particular form of religious doctrine.

If it is a part of our responsibility as missionaries in this land to aid in the economic and industrial development of the Korean people, and if this development is not to be expected as an arbitrary gift from God, but rather is to be brought about by our own intelligent efforts, how should we plan our mission activities so that they will produce the best results along this line? There are a number of ways in which help may be given to people who are in economic poverty. One way which has been used by the church in the past is that of direct charity or philanthropy. By this is meant the actual giving of money, food, or clothes to those in need. The evil results of this kind of assistance, both for society and for the recipients, are known so commonly that it is never seriously considered as a permanent solution of the problem. In case of a sudden calamity, or when conditions are so distressing that immediate help is needed to save life, we resort to this expedient, but always with the understanding that it is an expedient, or a temporary measure. It is well known that if this kind of aid is continued the recipient will become dependent and unable or unwilling to make the efforts which every human being should make toward

the support of his own life. When it is necessary to give aid of this kind it should be given, in as far as is possible, by the relatives, neighbors, friends and fellow-citizens of the individual or individuals needing the help. The closer the relationship and the more numerous the moral bonds between the helper and the one helped, the less the likelihood that a condition of permanent dependency will be developed. When a person sees his neighbor working and denying himself of money or goods to support him, he will endeavor to attain a status of self support as soon as he can. There may be times when mission funds should be used for charity in the manner indicated above, but these occasions will be very rare. As far as is at all possible such emergencies should be met locally.

While this direct giving, which is plainly seen to pauperise the recipients, is recognized by most people as outside the regular scope of mission activity, there are other methods which have been suggested that in their ultimate effect will be just as harmful as this method of direct giving. In several different quarters proposals have been made that mission funds which are coming to the field for certain purposes be diverted from these purposes and invested in land or some other form of permanent investment. This investment is then to be considered as an endowment, and the income from it used to pension retired preachers, or to support some other enterprise, and thus relieve the Church of financial outlay. The foresight of these schemes would be commendable if it involved effort or self-denial on the part of those making the proposals, but it does not. Mission funds are not given for the purpose of insuring an easy living to people in mission lands, or to relieve native churches from expenses which properly belong to them. If individuals in one land work and deny themselves in order that individuals in another land may live without work and self-denial, there is no gain in human good; it is merely a robbing of Peter to pay Paul. If such a disposition were ever

made of mission funds and givers in the homeland were to hear of it, there would doubtless be a noticeable and justifiable falling off in contributions to missions. Givers to missions are themselves human with human desires and needs, and if the products of their efforts are to be used to insure to anyone a feeling of security against poverty, it should be for the benefit of those who have expended the efforts and produced the products. This kind of "soupkitchen" social activity has no legitimate place in foreign mission work. The only kind of giving by one person to another which is a real human good is when the gift makes it possible for the recipient to make more use of his own natural powers and to develop his aptitudes in a way which will make him more productive, independent, and self-sustaining. The proper use of mission funds makes those receiving them continuously more independent of them, and more able to support themselves and those dependent upon them, by their own unaided efforts.

Much mission work which has as its aim the betterment of the economic conditions of the Koreans fails because it goes on the assumption that happiness, economic sufficiency, and general improved personal abilities are things which can be handed over from one person to another just as a physical object is transferred. Missionaries want to do something to improve the condition of those with whom they work, and they set out to do it themselves instead of by helping to provide conditions which will make it possible for the Koreans to do more and more for themselves. Much of the "Self-help" work in some mission schools is subject to this criticism. Missionaries provide work for students, often the making of some article which is used abroad, and of whose full use the students are ignorant. The students also know very little about the human values and artistic ideals involved in the article that they are making; they do mechanically the part that is required of them for the money that they are paid for it. The life interests of such students are

divided and distracted, they put some time on their studies and some on the work by which they live, but they are confused as to their real aims and purposes in life. Usually the work that they are doing is in the hands of missionaries who plan it and control it, and the funds for carrying it on are supplied by a mission board. If the particular missionary who has built up the work is removed, or if the funds are withdrawn, students are left helpless and in despair, because they have been mere instruments in a process which has no vital connection with themselves and their community. They are now in a worse plight than they would have been in had they never been "helped", because they have formed habits of dependence, and have narrowed their knowledge of economic possibilities down to one particular activity, and that under the control and for the ultimate benefit of other people. A social action that is really helpful fosters conditions that ever widen the horizon of the person helped, and gives him ever greater command of his own powers, and more complete knowledge of all the social and natural factors entering into the work that he is doing.

Another fact in connection with this self help activity in mission schools should have consideration at this time. It has often been noted by students of Korean life that the ideal of the Korean people is the scholar, and that their idea of a worthwhile education is a training along literary, scientific, or philosophical lines which will enable the recipient to live in the realm of ideas and away from the practical affairs of everyday life. When we provide a form of work which makes it possible for the student to get only an academic education, we are accentuating this attitude toward life and education which is already one of the most serious drawbacks to economic development in Korea. When some form of industry is made the means for obtaining an academic or classical education, what can the student think except that the latter is the real value in life, and that trades, industry,

agriculture, etc. are of value only as they contribute toward attainment along these "higher", "intellectual", "artistic" or "spiritual" lines?

In this way life, which should be a unity, is divided, and that part of it which above all others needs attention and development in Korea today, is made to appear low and lacking in dignity and worth. Under modern economic conditions with the whole nation turning to this form of education, the result can only be the direst catastrophe, as we are already beginning to see. What Prof. Dewey said in a certain educational situation in America a few years ago, applies with even greater emphasis to Korea today. "Never was it so important that each individual should be capable of self-supporting, self-respecting, intelligent work, that each should make a living for himself and those dependent upon his efforts, and should make it with an intelligent recognition of what he is doing, and an intelligent interest in doing his work well". (Dewey, *Schools of Tomorrow*).

The writer believes that the time has come for missions to make some very definite forward moves in the direction of aiding the Korean people to better their life condition. He believes that some mission funds could be spent in ways that would contribute much more to the happiness and well being of the Koreans than these funds are contributing at present. Brunner's Report* has given us an insight into actual social and economic conditions, and clearly indicates the duty of Christian missions in this critical situation. The reports of the Jerusalem Conference † show that the trends and ideals of the progressive side of the modern missionary movement are

*Rural Korea, a Preliminary Survey of Economic, Social, and Religious Conditions, by Edward de Schweinitz Brunner, Ph. D. (International Missionary Council, New York City).

†Messages and Recommendations of the Enlarged Meeting of the International Missionary Council, held at Jerusalem, March 24th—April 8th, 1928. (International Missionary Council, New York City).

thoroughly in line with this form of activity, and that such activity is regarded as a necessary and very vital part of the mission movement. In the belief that missions in Korea should do more along this line than they have in the past, and that a general forward movement in this direction is now urgently needed, the writer offers the following suggestions which he hopes may be helpful in planning activities which have as their aim the improvement of economic conditions through mission efforts.

1. Whatever is done by missions for economic relief should be done by educational methods ; that is, it should be done by teaching trades and occupations to young people who will then be able to make a satisfactory living by their own efforts as a result of such teaching. Direct relief of poverty through gifts should not be considered a proper mission activity. Mission funds should not be used to further business enterprises, except as these enterprises are directly and integrally connected with educational activities, and as they themselves have an educational motive back of them.

2. Industrial and vocational training of the kind here recommended, should, for the most part, be given on the secondary school level, and to graduates of the common schools. The common school training along the line of reading, writing, arithmetic, and the Japanese language, is a necessary foundation for any kind of life activity in Korea. The Government should supply this education to every Korean child. The missions should take some of the graduates from these common schools and try to give them special training that will fit them to earn a living. The writer believes that if some of the mission higher common schools were converted into efficient trade schools the gain would be very great for the Korean people. In effect these schools are vocational schools now, since all of the students are there with the purpose of acquiring knowledge which will fit them to become teachers, or will help them on their way to be-

come lawyers, physicians, professors, etc. The trouble is that these schools are helping prepare students for vocations which are already overcrowded, and are becoming more so, and are neglecting the rich vocational opportunities which lie in other fields.

3. It will probably be necessary to furnish board and give free tuition to students in purely vocational schools at first, in order to attract any considerable number of students to these schools. With the present day educational ideals which the Koreans have, those who can afford it will attend the regularly recognized higher common schools. However, as these vocational schools prove their economic value by the superior earning power of their graduates, and as the earning power of the graduates of high schools, colleges, and universities continues to decline, the vocational schools will be able to charge fees, and will gradually become self supporting to the same extent that the registered higher common schools are. There are also certain vocational features which could be made to produce an income for the schools from the work done by the students in the process of learning their trades.

4. The aim in the vocational training here proposed should be to prepare students for some occupation which they can carry on independently, with a small amount of capital and a few untrained helpers. There is a great need for men who have initiative and a spirit of independence, and who, with proper training, will be able to carry on a business enterprise without outside assistance. There is entirely too much of the tendency among the Koreans to want a position with a company, institution, or organization, with a stated salary attached. Such salaried positions are already overcrowded, while there are many trades and vocations, which an intelligent hard-working man can take up and carry on independently and thereby make a good living. The larger the number of persons that we have conducting humanly valuable business or industrial enterprises, the

THE KOREA MISSION FIELD

healthier and happier social order we will have. To do something toward helping bring about a social order of this kind, is the opportunity which is opened to Christian missions in Korea today.

5. For the most part, and in general, mission vocational schools should teach the newer and coming occupations and trades, rather than the old line of trades and industries connected with the Korea which is slowly but surely passing away. With the great impact of Western life on the whole Orient that we have today, there are many new needs that are arising and changed ways of living that are becoming more and more common among the Koreans. They are wearing different clothes, are eating different kinds of foods, are amusing, entertaining, and recreating themselves in different ways, are living in different kinds of houses, they are travelling by different methods; they are doing all of these things, and many more, in ways very different from the way they were done in old Korea, and this fact should suggest many new trades and occupations which are rapidly becoming more needed and more remunerative. The independent, substantial members of the future Korean society are to be the men and women who visualize Korea's future needs and begin now to get ready to supply them. What more worthwhile work can Christian missions do than help train and prepare these men and women? A few of the vocational opportunities which suggest themselves to the writer might be listed as follows :—

a. Agricultural :—

- Fruit and nut raising,
- Poultry raising,
- Pig raising and meat curing,
- Dairying,
- Bee culture,
- Truck gardening,
- Flower raising,
- Silk culture.

b. Carpentry, Building, etc :—

- Furniture and cabinet making,
- Korean brass bound chests,

- General carpentry,
- Boat building,
- Plastering and moulding,
- Cement work,
- Brick and stone masonry,
- Painting and decorating.

c. Mechanical :—

- Electrical wiring, repairing, etc.,
- Automobile repairing, painting, etc.,
- Plumbing, steam and gas fitting,
- Blacksmithing,
- General machine work and repairing.

d. Clothing :—

- Tailoring,
- Dress making, (Korean, Japanese, Foreign,)
- Shoe making,
- Hat making.

e. Cooking, baking etc. for :—

- Hotels,
- Restaurants,
- Railway dining cars,
- Institutions,
- Bakeries,
- Confectioners,
- Private homes, etc.

f. Secretarial & clerical :—

- Accounting,
- Bookkeeping,
- Filing,
- Library service,
- Stenography,
- Typing.

g. Miscellaneous :—

- Printing and type-setting,
- Photography,
- Moving picture machine operating,
- Embroidery, (Korean and foreign),
- Hand weaving, (silk, linen, cotton),
- Lace making,
- Basketry,
- Commercial drawing, painting, etc.,
- Mat weaving, (Korean).

The above list is merely suggestive, and the reader will probably think of many more lines of activity which might be added. Some lines of work have been included which are usually done by salaried employees of institutions. The writer believes that in such lines of work it would be very advantageous to Korean and Japanese business and institutional organizations to introduce some Western methods.

MISSIONS AND THE ECONOMIC DEVELOPMENT OF KOREA

Mission schools, with missionary teachers, especially trained along these various lines, should be well prepared to make this contribution toward the introduction of progressive scientific methods into Korea.

6. The cultural, literary, artistic, and scientific sides of life should not be neglected in these vocational schools. There should be clubs and voluntary organizations for promoting and developing such literary, scientific, and artistic interests as the students may have. There should be lectures on current events, and all matters of social, scientific, economic, political, and religious interest. There should also be evening entertainments of a musical, dramatic, or social nature given by the students themselves and by outside talent. Athletic games, and various forms of recreational activities should be fostered, and time given for their proper exercise. Voluntary classes in English should be conducted, but only those who take a very great interest and make real progress in learning the language should be permitted to continue in such classes. In no case should regular academic school work be carried on to the degree that it would be accepted as the equivalent of the standard higher common school. If this were done there would be students who would enter these schools for the purpose of getting an academic education, attracted by the free board and tuition, and thus the essential aim of the school would be defeated.

7. What of the religious value of these schools? As mission institutions, they must be proven to have a religious value for the Korean people, and to promote the spread of Christianity. In the first place; they would be unrecognized schools, and as such there would be greater freedom for teaching the Bible and giving religious instruction than obtains in the present registered higher com-

mon schools. Any program for Bible teaching or regular religious services, which the mission in charge should favor, could be carried on without conflicting with Government rules. In the second place; if these schools accomplish their aim, their graduates will soon become settled, independent, and happy members of their churches and communities, instead of the poorly adjusted personalities that we are now turning out from our higher common schools. Many of the graduates of these registered secondary schools at present are a continuous burden to the church, to missions, and to individuals. Not being able to enter any gainful occupation they either become agitators, living a precarious and restless life at the expense of their parents or relatives, or they want to continue their studies indefinitely, or as long as they can find the means to do so. (This does not mean that it is not necessary and proper that a certain percent of the Korean people should continue their studies through college and university, but the proportion who want to do this at present is entirely too great.) It is certainly one of the aims of Christian missions to build up strong, happy, orderly communities, such as can support their own churches and other institutions. An absolute essential to the accomplishment of this aim is the presence of an ever increasing number of economically independent, self reliant, and self respecting men and women such as these schools are planned to produce. In the third place; more and more today we are putting institutions and systems of belief to the practical test, and when Christian missions begin to contribute real human values to Korea, in ways that the people can see and understand, then will Christianity take and hold a larger and more vital place in this country.

Temperance Work in Korea

MRS. B. W. BILLINGS

“WHY SHOULD we go to a Temperance Rally, we don’t drink,” was the public statement made by one of our prominent preachers, when asked to announce a Temperance Rally in the Y. M. C. A.

We are indeed glad that the early stand taken by the Koreans was so strict that Korean Christians felt that they were above touching even a temperance meeting. But we are every anxious to have these fine leaders realize their responsibility in awakening Korea. In this time when every thinking Korean feels keenly the economic condition, many have seen in prohibition a gleam of light. There has been a marked increase in those who have expressed their belief in temperance.

At the present time there are fifty-two W. C. T. U. Societies with a membership of 3,217, and twenty-six Men’s Temperance Societies in different parts of Korea. Some at least of the men’s and all of the women’s societies can definitely trace their origin to hearing Mrs. Son’s lectures or to reading some temperance literature which has been regularly published in the “Christian Messenger,” to say nothing of the frequent articles in the Korean dailies by W. C. T. U. members.

We owe a great deal of thanks to the World’s W. C. T. U. for sending Miss Tinling in 1923 to organize the Korean W. C. T. U. True to its record in the past it has pioneered the way to prohibition here too. Since that time it has helped us financially, so that Mrs. Son has been able to give all her time to going up and down the peninsula, wherever she was needed, stirring up public sentiment, selling temperance literature, and starting new societies. As she has expressed it in her own words “it has become a large lamp to the Koreans, showing them the way to live well.”

Mrs. Son holds her audiences spellbound as she vividly pictures what she has seen with her own eyes, and tells of the village magi-

strate, a heavy drinker, who after hearing her talk became a total abstainer, joined the church, and after four years is now a local deacon in the church.

She also tells of two policemen who came to spy on her—a woman who was stirring up so much excitement. After listening for a while, they arose from their seats, broke their pipes, and promised to stop drinking.

I wish you could see the forty-seven pipes of all curious shapes and sizes which have been given to her when men and women have promised to stop using the weed.

At one place an elder’s son had fallen into bad company; smoked, drank, and had even taken a concubine into the home. His father, the leader of a large church, was heart-broken, and felt that his influence in the church was almost nil. No wonder he was delighted when his son got up in one of Mrs. Son’s meetings and promised to stop smoking and drinking, and to put away his concubine.

Having previously been one of our most successful Bible Women, she has gone to Bible Classes and Bible Institutes, and while showing her charts and giving her lectures in a way that has held the interest of her hearers to the highest pitch, she has also helped with the Bible teaching when there was a lack of teachers.

At one place a man who was a saloon keeper publicly gave up his business and joined the church. When will we as Christians realize that we are our brothers’ keepers?

Many of you have seen the tract we published showing how much was spent for liquor last year (Yen 83,429,170) and then giving the startling fact that 417,145 people might have been fed for one year with the worse than wasted money. It was concise and could be read in a few seconds, but it took months to get the figures. It had the desired effect on folks, for we had requests for the tracts from

non-Christians as well as Christians all over Korea.

For about a mile in the main streets of Seoul there is a night market. The booths are put up as soon as the sun goes down and people throng the streets until the small hours of the morning. The Christian Literature Society, happily situated in the midst of this throng, have allowed us to put up an illuminated sign over their window. On one side there is a man weak and ill from the use of "sul," on the other side another man smashing the bottle and telling for what he would use the money spent on liquor.

The street cars sell advertizing space, and for three months in the past year the W. C. T. U. talked to the crowds on one hundred and fifty cars. On one side of the space the Korean artist drew a poor, ill-favored man, and on the other side a prosperous looking individual before a table which was heaped up with rice and other dishes. Over the former picture was written. "Drink wine and you will be (1) sick, (2) poor, and (3) a renter." Over the other were the words, "Don't drink, and you will have (1) health, (2) wealth, and (3) a house."

When the World's Secretary of Scientific Temperance Instruction wrote to find out what Korea was doing to educate her children in temperance, we went to call on Mr. Okuyama, head of the educational section in the Seoul prefectual office to learn if anything had been done. He seemed most cordial and willing to cooperate. After reading some of our charts and literature he promised to have all of his teachers in all the Seoul schools give scientific temperance talks and distribute any literature we may have. Now we are busy getting the literature translated. We will have to print on faith, I guess, but such an opportunity must not be lost.

Miss Dagmar Priar of Copenhagen, Secy. of World's W. C. T. U. Prison Work Dept., sent me a questionnaire, such as she had sent to every other country where the W. C. T. U. was working, to know what we were doing in

Korean jails. She was getting information for her report at the World W. C. T. U. Convention in Lausanne. I hated to say there had been no work allowed in the prisons of Korea, —only a Buddhist chaplain being given entire charge since Japan had annexed Korea,—so I asked for an interview with Mr. Imamura, English Sec'y in the Government-General. After he had kindly given me over an hour of his time, he introduced me to Mr. Doi, head of the prisons in Chosen.

When I asked, "Is Christian preaching allowed in the prisons in Korea?" he replied, "There is no rule hindering Christians or anyone else going into the prisons, if the warden is willing."

"But do you know of a single instance where a Christian message has been given at a prison during the past years?" I asked.

"No," was the answer, "but it may be done if the warden is willing."

When later we visited the warden of the West Gate Prison, his answer to this same query was, "If I allowed the Christians to hold services in the jail, then Shinto and all the other sects would demand the same privilege. However, we will give you permission to see ten or twelve men at a time if you will send their names written correctly in the Chinese character, and the name of the person wishing to speak to them, the day before the appointed day." This sounded quite hopeful.

After several weeks of getting the names properly made out and sent in they were ready for us, and Dr. Underwood and I had the pleasure of meeting six men out of the twenty named, who were willing to hear us and to whom the warden was gracious enough to let us speak the "Words of Life."

Since that meeting the necessary conditions have not been met; but we hope this fall that Mr. Yokoyama, the warden, will realize that our desire is only to cooperate more largely with him in helping the men entrusted to his care. We wish to thank him for his courtesy and ask your prayers that these men and women may have a chance to know the only one who can give them peace and pardon.

Relief Work in Pyengyang

MISS A. I. RADCLIFFE

“LADY! LADY! Your shoe needs mending!” The hurrying missionary lady checked her steps and turned to see who called. She looked into the smiling face of a travelling shoe mender who, up-to-date in his salesmanship of skill, was drumming up trade. He was scarcely more than a boy when he attracted the attention and secured the patronage of the lady missionary, which he valued, for in her family several pairs of sturdy little feet contributed to the industrious lad's livelihood.

One day the missionary came home with the information that the “Shoeboy” was in the hospital, suffering from severe injuries, probably fatal. Brave he was, and patient. Moreover, the Spirit of Christ was in his heart, for when he learned one day that a little child who had been badly burned was in need of a skin graft to save its life, he offered to supply it from his broken body. For a second child he gave skin, that an almost fatal burn might be healed. The story of his sacrifice leaked out, and appreciative Koreans subscribed a comfortable sum of money for this noble young man.

Eventually he was discharged from the hospital, but he knew that his time for this life was short, and he cast about to find the best use for the money that had been given him.

The sight of homeless children on the street touched his heart. He decided to found a home for orphans. The money in his hands was not sufficient for his purpose, so he canvassed the city and the country round about with such enthusiasm and appeal that he secured what he needed to endow the home. A year later he passed on to his own eternal home, but not before he had seen established the Kwa-O-Won (Orphans' Home).

That was eight or nine years ago. The Orphans' Home is pleasantly situated and attractive, with its large center court-garden, its

long, low dormitories, and its school rooms. At present about thirty homeless boys and twenty girls are sheltered within its compound. There they are given the necessities of life, a primary school education, and training in a trade. Best of all, they are taught the Gospel of Love, whose power has thus transformed their circumstances, for this is a Christian Home.

Although this home has been established but a few short years, many boys have learned to be self-supporting, and have gone out from its sheltering care blessing the poor mender of shoes, who gave his skin that others might live, and then refused to profit by his sacrifice, but gave again—for the children.

In this brief survey of relief work in Pyengyang, the Orphans' Home is placed first, because it is wholly Korean.

Closely related to the Orphans' Home in spirit, although not in any other way, is the School for Blind Girls, established by Doctor Rosetta Hall over twenty years ago. It is conducted and largely supported by the Women's Board of the Methodist Church, although church congregations and individuals in Korea contribute some funds. The work is carried on by Koreans, under the supervision, at present, of Miss H. P. Robbins.

The Home for Blind Girls is situated near the Methodist girls' school. There are usually about twenty-five pupils, although the present number is less. The age of admission is ten years; after admission the girls usually remain until they graduate from school or go as brides into homes of their own.

The head teacher of the Home is herself blind. She was trained in China for her work. She instructs the girls, teaching them in Braille, until they are ready for the third or fourth grade. This instruction is given in the girls' school, but in separate classes. They then attend the regular classes in the day

school until they have completed the sixth grade.

Several blind girls from this home have graduated from the Methodist Girls' High School. One high school graduate, who stood at the head of her class of forty girls, is now a student at Ewha College in Seoul, where she is doing creditable work.

Many of the girls are taught the art of massage, in order that they may be self-supporting. Thus they become an asset to any community. For example, two former students, graduates from the high school, have established themselves successfully in Wonsan, where they have a growing demand for their services.

Besides educational and professional training, the girls receive thorough training in the art of homemaking. In spite of their handicap, they are taught to sew, to cook, to keep a house clean, and to care for children.

The efficient head teacher is as successful in finding good husbands for her girls as she is in training them, and her blind girls are nearly always happily married. The girls are good housekeepers, and because they are grateful they try to please; the young husbands are agreeably surprised at the skill of their blind wives, besides being thoroughly comfortable, so peace and joy abide in the new homes. Once, however, in the early days of the Home, when marriages were still arranged by go-betweens, a blind girl was betrothed to a lame man. When, after the ceremony, each discovered the truth about the other, wrath dwelt in the hearts of both. But the deed was done. Friends counseled the aggrieved newlyweds to make the best of a bad bargain; the Holy Spirit took a hand; and before long the kindness and forbearance of the lame husband won the heart of the blind wife. The blind wife was so efficient and so solicitous of her husband's comfort that his wonder and pride grew into love, and today theirs is a happy home. Thus, in this case, the exception proved the rule.

Another important relief project is the Lula Wells Institute, established by Miss Anna Doriss. The purpose of this school is to give elementary religious and secular education to wives of students, teachers, and local pastors, and to prepare poor widows and deserted wives for Christian service. The school carries a work department through which needy women may earn most of their own expenses, and work time is provided for in the schedule.

Until this year funds have been provided entirely by private contributions from friends in America and individual missionaries. During the past winter it seemed probable that the school must be closed, but the Korean churches of the city, recognizing the high value of the institution, urged its continuation; the ladies of Pyengyang Station rallied to its moral support; and its permanence seems assured. During Miss Doriss' absence on furlough a committee of Pyengyang Station ladies has administered the school. A new constitution has been adopted. The work department is thriving. Miss Doriss will soon be back at work, and all friends of the school have high hopes for its increased usefulness.

Quoting from a report of the Lula Wells Institute Committee:

"Our belief in the need of this kind of institution right here in Pyengyang community, Korean and Foreign, has led us on from faith to faith, until we feel it is God's plan to provide the necessary funds and building to continue the work."

Mention of the "Poor House" should not be omitted here. This is supported by the missionaries—a place where lodgings are furnished in winter, and meals the year round, to poor people who apply for relief. There are usually thirty or forty poor cared for each winter.

In all work of this type, of which only a partial account is given here, the chief motive is to win souls to Christ and to prepare them for Christian service, rather than to give charity for charity's sake.

Meet My Friend—Namkung Hyuk

ROBERT KNOX, D. D.

A CROWDED service car was winding its tortuous way over a high mountain pass between the Southern Presbyterian Stations of Soonchun and Kwangju. A slipping brake, a swerve to the left and suddenly one wheel was suspended over space. The car tottered a second, righted itself, jumped the road and zigzagged crazily down a two hundred foot slope to the bottom of the valley. The next moment eight dazed and bruised passengers were crawling out from under the wreckage.

For the others in that car the accident was a mere matter of cuts and bruises, but for one man it meant destiny. Mr. H. Namkung had been offered an opportunity to study in the United States to equip himself to teach in the Presbyterian Theological Seminary of Pyeng Yang but was about to refuse it because of the difficulty of providing for his large family in his absence. But when he crawled out from under the overturned car and realized what a miracle it was that he had escaped instant death he made up his mind that his life had been preserved for some special purpose. Right then and there he decided to trust the Lord to provide for his family and to go to America and prepare himself for a life of service in training men for the ministry. And well does this incident illustrate the course of Mr. Namkung's Christian career, for more than once has he had to step out on faith and trust all the future to his God.

Mr. Namkung was born in the country fifty miles from Seoul, July 1, 1881. He is now serving as full professor in the New Testament Department of the Union Presbyterian Theological Seminary in Pyeng Yang. Between these two dates a distinguished and influential character has developed. Mr. Namkung's lifetime a little more than spans the history of the Protestant Church in Korea, for the first Protestant mission work was opened only three years after his birth. As he was

born just before the infancy of the church began, it is fitting that he has reached the zenith of his powers just as the church is on the verge of entering full maturity.

Mr. Namkung sprang from a family which, though poor, is virile and sturdy, the kind of stock that forms the backbone of every nation. His mother was long associated with mission work before her death as a capable and spiritually minded Bible woman, and he quite evidently inherited from her much of his ambition, energy and ability. As a boy for about seven years Mr. Namkung studied the Chinese classics which in those days made up the sole content of Korean education. At sixteen he left his country home and on his own initiative walked up to Seoul, hoping that the way would be opened for him to acquire the new education which in the meantime had been introduced by the missionaries. With no adequate preparation but filled with boundless ambition and determination he entered Pai Chai School where he learned two things that proved to be determining factors in his future life, Christianity and English. The one revolutionized his inner life and transformed him into a Christian gentleman; the other opened a new intellectual world before him, and many years later afforded him the opportunity for study abroad.

In 1901 Mr. Namkung left school, and through the aid of Mr. Bunker secured a position in the Custom House in Chemulpo with a salary of twenty yen a month. The same year he was transferred to Mokpo where he continued his work in the Customs for seven years. He says that these years in the Customs service gave him valuable mental discipline and industrial experience, but that they were spiritually the darkest days of his life, for his Christianity became almost eclipsed. However, the germ of the Christian faith which had been implanted at the mission school did not wholly die out. During these

years, though he did not even attend church himself, strange to say he did personal work, exhorting other Koreans to become Christians. He also conducted a night school for poor children at this period and led some of them into the church. He was always interested in education and teaching was his greatest delight. Dr. J. F. Preston was so impressed with his ability along this line that he persuaded him to give up his work in the Customs, which was paying him seventy yen a month, and accept a position of teacher in the struggling mission school of Mokpo at forty yen. Thus was he won back to the Christian life and into active service for the church. In 1909 he moved to Kwangju and from that date on for seven or eight years he taught in the boys' school there. During this period he was elected an elder of the local church of Kwangju.

In 1917 he resigned his position in the Kwangju school and entered the Presbyterian Theological Seminary at Pyeng Yang. From this institution he was graduated in 1921, was ordained immediately and installed as pastor of the South Gate Church of Kwangju, which was the first Presbyterian church of the city. In this year he was elected chairman of the first National Sunday School Convention of Korea.

In 1922 he went to America, entered Princeton Theological Seminary, and after two years of study was awarded two degrees, Th. B. and Th. M. In 1924 he was elected by the Korean Presbyterian Church as a delegate to the World Sunday School Convention held at Glasgow and sailed from New York that summer for Europe. Before his return to the United States he visited Edinburgh, London and Paris. He returned to America and spent another year of study in Union Theological Seminary in Richmond, Virginia, and while there did the major part of the work for his doctor's degree. In 1925 he returned to Korea and was elected assistant professor in the Presbyterian Union Theological Seminary of Pyeng Yang. In 1927 he was made professor

in the New Testament department, the first Korean full professor in the Seminary. Last fall he was appointed editor-in-chief of the Theological Review, the official organ of the Presbyterian Church in Korea.

Mr. Namkung has been twice married. When he was but fourteen years old he was married to a girl who, though attractive and of a good family, had been reared according to the old traditions and had no education. He married the second time in 1908. The wedding took place in the Chung Dong Presbyterian Church in Seoul, Dr. J. S. Gale officiating. His second wife's name is Hannah Kim, and she is a member of the Kim family which has produced several eminent Christian leaders. Hannah Kim was baptized by Dr. H. H. Underwood and is a graduate of Chung Sin School. She is highly qualified to help her distinguished husband and has proved a great source of spiritual inspiration to him. Mr. and Mrs. Namkung have nine children, seven boys and two girls, and when the family meets around the daily altar the preacher father is face to face with quite a congregation.

Mr. Namkung is a forceful speaker, an earnest preacher, and a successful editor, but his special genius is for teaching. From his youth up he has been interested in this type of work and his keen intellect, his genuine faith, his study in two of the greatest seminaries of America and consequent association with the leaders of these two denominations, and the broadening experience of travel have all been potent factors in fitting him for the high task he has set himself of training men for the ministry. When the history of the Korean Church comes to be written the figure of Mr. Hyuk Namkung will loom large as one of its outstanding leaders. Solidly and loyally he has taken his stand for the "faith once for all delivered to the saints", and he is devoting the whole power of his personality, his talents, his time and his strength to the propagation of that faith.

The Weak Things of the Earth

Chapter X

Kim Wun Kyung

MISS ELLASUE WAGNER

KIM WUN KYUNG, a young man of twenty-three years, was a farmer's son from a peaceful country home among the hills of Yang Ku. The tiring dirty work on the farm was most unattractive to his mind; if the truth were told we should probably find that he was from childhood one of those pampered, petted darlings who are never made to do any disagreeable task.

There was a small church in his home village; but it seemed to him that only the ignorant class of farmers and foolish women made up its congregation. Certainly it held nothing of interest to this young dandy. He had heard only the name of "Jesus" in derision; he had not the slightest idea of the true meaning of the word.

Wun Kyung soon exhausted the pleasures of the little mountain village, and his mind turned to the gay metropolis; wonderful stories he had read and heard of the joys, the bright lights and the merry hearted companions that waited one in that magic city. Nothing would do but that he must see Seoul; of course he came, and saw and was conquered, as has been the fate of so many country boys.

He was feeling a bit homesick one night, and against his will his heart would turn back to the dear mother, the indulgent father and loving sister. For all the gay charms of the great city, he had felt too her cold indifference; had found that the golden lock answered only to golden keys; he had tasted the bitterness, the loneliness that comes to one in the midst of a throng. He had seen just enough to know that much of the boasted golden pleasure was but guilt; he had already tasted of the bitter dregs in its cup of life.

The night of Sept. 25, 1925, Wun Kyung drifted along with the multitude past the Chongno Market. In a crowd, yet how alone! Plenty of doors would open to him for money, but none cared a cent what became of him. His money, too, was nearly gone. How could he appeal to the home folks for more so soon? He knew that they had given him far beyond what they could conveniently spare when he came away. These unhappy thoughts were passing through his mind, when a man spoke to him in the kindest voice imaginable, laid his hand on his arm in a gesture of loving interest and asked him to go into the Hall for a meeting. Something in the manner of the invitation appealed to him. He went in; he listened to the talk, to the testimonies; it was the first time he had even heard the story of a Saviour's love, and with it there came into his heart a great desire to be forgiven, to have the witness of the Spirit that he was cleansed from sin. The next night he came again; and the night after, Sept. 27th, the three workers at the Hall stayed late with Wun Kyung and another seeker, praying and talking with them. At last he rose from his knees, his face alight and his heart changed, for he knew that the Lord had pardoned his sins, and that he was a child of the King. Before this he had not known how to pray, in fact he had never heard a prayer. He knew nothing of public speaking, but from this time the words flowed as from a hidden source.

He counted his little store of money, which, along with some his sister had sent, he found to be enough to keep him a term in the Bible School. For three months he had a delightful time of study and real fellowship with the other students, and when the December holi-

days came Wun Kyung decided to go to see the home folk and to carry the message of love to them.

The bit of money he had left he invested in tracts, and started to walk the hundred miles back home. The weather was bitterly cold and by the time he got to within ten miles of his home village his feet were so swollen and sore that he could go no farther; he felt that even though so near he would have to rest a bit. However, the father had heard from another traveller that the son was on his way, and he went out to meet him, with a cow for the tired boy to ride.

So the son mounted this cow, rode the rest of the way in triumph, and came rejoicing to his home. The prodigal son had returned; a happy home-coming it was, too. The son had so many things to talk about, and the one thing dearest to his heart was to lead his own family to Jesus. The entire family now became regular attendants at the little village church, which in other days they had despised and resented.

Wun Kyung found much joy in making the round of the circuit with the preacher, "the circuit walker", to whom the younger man was a source of great encouragement. Many

new believers, through his zeal and faith, were added to the church. He wrote regularly to the Hall and sent money asking them to buy Bibles and hymnals for him.

In February he returned to Seoul, to the Bible School, to continue his study, and night found him regularly at the Hall always willing and anxious to help some one else along the way.

Soon after his conversion he wrote an earnest letter to some of his young friends at home telling of his joy in Jesus and urging them to come to Christ. One evening a few weeks later he came to the Hall with a letter he had received from one of his friends bringing the glad news that all had come to Christ.

About a year later when a call came from Kimwha for a Christian young man as a teacher in a day-school to fill a place of leadership; he was asked to go, and accepted.

Letters come from him, and from the people of Kimwha, telling of the work there. The fidelity and zeal, the love and earnest effort of the young leader are witnessed by the steady growth and development of the church, and by the life of his students; God is wonderfully blessing his efforts.

"Christian Voices Around the World"

A REVIEW BY D. A. MACDONALD

THIS IS A SET OF SIX VOLUMES prepared by the Student Volunteer Movement and published by the Missionary Education movement specially for the Detroit Convention. These deal with the great Mission Fields under the following titles:—

Voices from the Near East
China her own Interpreter
Japan speaks for Herself
An Indian Approach to India
Thinking with Africa
As Protestant Latin America sees it.

Each book follows the same general line in the presentation of its material. With a few

variations the titles of the chapters are the same all through the series. Here is a sample.

Our Cultural Heritage
Our Changing Life and Thought
The Status of our Native Religions
The Contribution of the Western Church
Problems of the Chinese Church
Cooperation from the West
The Future of Christianity in China.
Youth's Challenge to Youth.

There are about fifty chapters in all and, with few exceptions, these are written by nationals of the country under discussion. This constitutes the unique feature of the

series. There is some overlapping of material and also some contradiction among the opinions expressed, but that rather increases the value of the books. The author of each chapter is responsible for the facts and opinions he gives.

The books are paper covered, and such paper! Six brilliant colors, each one brighter and more striking than the others. That rather misleads the reader. I settled, feet on the fender, intending to glance casually over the contents as I would a novel. But after a few minutes I took my feet down and reached for a pencil and notebook and each page claimed attention.

I will not attempt to give any analysis of the contents. But here are a few quotations:—

"It is quite common now to hear a native tub-thumper addressing a crowd of his fellow-men and decrying Western Missions on the ground that they told you to close your eyes and pray and the other whites came and took away the land from behind your back while you kept your eyes closed" and this; "at first we had the land and the white man had the Bible; now we have the Bible and the white man has the land."

"The clergy in these countries (Latin America) have not desired to educate the people. They have desired to keep them faithful, and unfortunately they have believed that they could keep them faithful more successfully if they kept them illiterate."

"Japan has received the seed of Christianity. She is now experimenting valiantly to prove whether or not this soil on which the seed has fallen is any less favorable than that on which the same seed fell ages ago among the Greeks, the Romans and the

Teutons."

"Some attack the Christian Church for her superstitions; some criticize Christianity as unscientific; some assert that Christianity is imperialistic and part of the foreign aggression upon China; some declare that missionaries and native Christians make religion a source of material gain; some state that Christianity has failed utterly in the West even after two thousand years of trial; some object to the teachings of Jesus as being too idealistic and impracticable and some, a few extremists, are determined to see the destruction of Christianity in China."

"Today the great arena where the master religions of the world compete for the solution of the problems of man is India."

"Unless the Christian church wakes up to the situation, a time will come soon in India when those outside the church will reflect more truly the mind and spirit of Christ than those who call themselves Christians."

"Gandhi is the greatest Christian missionary today in India as far as Christ and the Cross is concerned."

I had two decided impressions while reading these books. I realized as never before the number and variety and magnitude of the problems on the mission field today. And, secondly, I had a feeling of relief and hope because these problems are the concern today of the nationals. We, as missionaries, are not responsible for their solution. It is a great thing to feel that the fifty or so nationals who have spoken so ably in this series are only a small percentage of the new Christian leaders who have arisen in these lands and are now taking control of the Christian Movement.



Intemperance in Village Life

MISS CORDELIA ERWIN

RECENTLY, on the streets one night, my helper and I came upon what seemed to be a street-fight. I was in front of a *sul-mak* (a place where alcoholic drinks are sold) and a man was beating a woman. My first impulse was to get away as quickly as possible but my sympathy also went out to the slip of a woman being beaten up by this big brutal man. On inquiry I found that the woman's husband was the owner of the *sul-mak* and the wife was the bar-maid. Also that her 'lord and master' held her responsible for collecting the price of the drinks. This burly fellow had refused to pay and the little woman had followed him out into the street trying to collect. Eventually some bystanders caught his hands and by force prevented him from further violence but he never did pay.

I find a market-place town every five or ten miles where commerce is carried on by 'barter and trade.' Every house on Main Street in many of these towns either makes or sells alcoholic drinks. Almost without exception, all cash goes for drink. The writer has been in Korea twenty three years and has traveled in five of the thirteen provinces and will be glad to compare notes with anyone on the subject. Nor is the traffic run on a cash basis. The writer knows of many instances where fathers have sold their daughters to pay their drink bills or turned the girls over to the drink shop keeper as a settlement for their bills.

In planning our spring work with the country women we are largely governed by the silk-worm, for May and June are the busiest months of the year for them because over and above their other work every moment they can possibly snatch is spent in feeding the worms mulberry leaves. They are out on the mountains at the first crack o'dawn, rain or shine, dew or thorns. Mulberry leaves must be had in abundance if the worms are to grow

big and the worms can only grow big by perpetually feeding on mulberry leaves. Then they will make heavy cocoons, which is an important matter because cocoons are sold by weight. So far this is the only way the women have found to make any 'extra' money. Year after year I see the women in the spring coming from the mountains with mulberry leaves with their hands and arms bleeding and torn, their clothing in shreds—living on the run, scarcely taking time to eat between cooking for the men and keeping the silk-worms fed up day and night. Everything is neglected but the men and the silk-worms. Washing, ironing and sewing, just as much as possible is postponed; they do not even take time to comb their hair—when it is torn down by thorns it is hastily twisted up again, and on they run after more mulberry leaves.

The nights are quite cool in late April and early May when the worms are young and they must be kept at a warm even temperature. The women give their quarters over to the silk-worms, moving themselves and children to the veranda, kitchen or shed-room. (The men have separate quarters from the women and children in Korea.)

Early in July the cocoons are ready to sell. I happened to be at Kim-sung early in July, using this big county-seat town for headquarters and visiting all the villages around there. Early one morning Hanna, the Bible-woman, and I started to Keung-pau for the day. This village was about three miles away, and as we walked out that distance in the morning we met men by the score, group after group, in all, I should say, fully two hundred. Each was taking a huge sack of cocoons to market to sell.

Hanna and I had a most delightful time that day with the women. Everywhere we went they were telling us what they were go-

ing to buy with their money." In large part it was clothing for their children.

That evening as we were returning to *Kimsung* we met these same men coming back out from town to their country villages. Almost without exception they were so intoxicated they could not walk straight. Those who were at all sober were trying to prevent the rest from fighting, for they were like wild beasts clawing at each others' throats. Not a few were down in the road mauling each other in the dust and dirt. Some had their clothing mostly torn off, some were calling on another's ancestors every vile term their muddled brains could recall. A few had bought some provisions, here was a piece of beef in the dust, there, two dried fish had been trampled on till they were like pancakes. The Bible woman was embarrassed and mortified beyond words before me and said so. She also said that not only had these men squandered their wives' hard earned money but that these same men would beat up their women and children when they

got home. Then asked, "I don't suppose the men in your country act this way?" It was my time to be embarrassed. Now when I hear a man begin to shout 'personal liberty' I know right straight that he tries to enslave his women-folk.

I am heartened and encouraged by the way our best Koreans are taking to the idea of temperance and are beginning to work for it. Moreover the economic condition is bringing pressure to bear on the matter. Everywhere I go I hear it talked about. They are saying how many schools could be established with the money thus worse than wasted. The year of our Lord 1928 in Korea has been notable for many reasons, among which has been the united effort of the Christian forces against this sinister evil. The very fact that the Christian forces agreed in the beginning of the year to place the emphasis this year on temperance, is very significant to my way of thinking. I find the attractive temperance calendar in most of the homes.

A Korean Baby Show

MRS. B. W. BILLINGS

"A W, MA, WILL I GET one of those Western baby dolls if I let that lady with the pretty eyes thump my chest," asked little Pobai (Blessing). She was looking longingly in the window of the British and Foreign Bible Society building. It was filled with sixty dolls dressed in neat white baby dresses, the gift of American mothers.

The Great Eastern Daily sent one of its reporters to get a picture of the dolls, and so incidentally advertized the Evangelistic Center Baby Show. We were so glad to have Miss Rosenberger back this year to look after the big and little details of the Show.

This year it lasted four days instead of two. All the babies who had been coming to the

clinic regularly during the year were invited to come on one of these four days. During the four years' work 1,200 babies have registered, but many have moved away, so that a new registry was started last year. Two hundred and twenty-five were enrolled this year, but this meant only one hundred and fifty homes, as there were from two to four children from one home. Of these one hundred and fifty invitations sent out, fifty were returned, the families having already moved away. The remaining one hundred invitations brought ninety-four babies to the Baby Show. Seventy of these were considered Class A babies. Twenty-four were called back as nearly perfect, and the nine prize babies were chosen from these. The first

KOREAN BABY SHOW

class babies were from three months to one year old; the second class from one year to three years; and the third class from three to five years. Three prizes,—first, second, and third—were given in each class. The first prizes in each class were an enamel bath tub, a baby swing, and a little chair, respectively. The second prizes were three baby blankets, and the third prizes three mosquito nets.

The sixty next best babies received a baby doll apiece. These dolls caused quite a sensation and were undoubtedly responsible for the fifty-two new babies that came to the first clinic after the baby show.

The examinations were made on twenty-four points, and a good deal of the judging was done according to the babies' monthly attendance at the clinic. Beautiful medals were given to seventeen babies who had not missed a month. The pastor and nurse in their speeches to the mothers stressed the advantage of coming every month, and urged them all to bring their babies regularly this year.

It was such a sight to see these bright, well nourished children sitting up in the front row in the Central M. E. Church, which had been prettily decorated for the occasion. The church was filled with proud fathers and mothers. There was only one of the children who didn't act like a prize baby. His mother was so ashamed, and was at her wit's end to know how to make him behave for the picture. I heard some of the other mothers nudge each other and say, "Is he a prize baby? He doesn't act the part."

Dr. Mary New and Dr. Kil of East Gate Hospital, assisted by four nurses (two each from Severance and East Gate Hospitals), did the examining.

One large room was decorated with charts and baby garments which could be ordered at the Center. Swings, beds and tricycles, which could be made to order, were also on exhibition.

At the door one nurse had bottled specimens of hookworm, tapeworm, etc. She showed the women the medicine and told them how to take it. The nurse told in wonder of a full grown American nurse who had never seen a hookworm till she came to Korea. The women all gasped and thought it impossible until another missionary lady, who happened to be listening in, gave her testimony that she had never seen one before. A chorus of "Why do we all have them?" gave the nurse a fine chance to give her lecture. Another nurse bathed a big doll, showing just how it was done, while Mrs. Genso demonstrated feeding.

At our daily clinics now we have two nurses continually and three mornings a week Dr. New gives her services. Dr. Kil is lent to us by the East Gate Hospital for two afternoons a week, and Dr. Pieters kindly gives us one afternoon of her time. We have one Out Baby-Center and have openings for two or three more. Judging by the response of the mothers and the desire for Out Centers in the distant parts of Seoul, we must enlarge our borders.

We can only learn of seven deaths among all our babies this last year. This is quite different from the 20 to 30% mortality rate which has been common in some places.

We expect to start a feeding station for poor little undernourished babies, who would die if we did not give them this start until rice and kimchi (Korean pickle) can do the work. When we see what a few pennies do in this land, where a great many of the people are slowly starving to death, and where the children do not have a fair chance, we wish we were all millionaires.

I want to thank the friends who sent the check to help our babies last year after reading about our Baby Show. I wish they could have seen the joy the money gave at Christmas time to the little waifs who come to our Center Extension Dept. School.

Wonsan Beach, Season 1928

MRS. S. H. MARTIN

A BREATH OF THE SEA, a whiff of the pines, a long tramp down the sands, and a scramble over the rocks, many a day was thus happily passed at the Beach this summer.

We were glad to welcome friends from Japan, America, Canada, Formosa and many parts of China, who added much to the interest and inspiration of the meetings and entertainments this season.

On July the first the Thirtieth Annual Council of the Canadian Mission opened with two impressive services led by Dr. Mackinnon of the Pine Hill Divinity Hall, Halifax, N. S. and Dr. Norman of Japan, both guests of the Council. The mid-day devotional period, led by Dr. Mackinnon, and the evening addresses were on the subject of "Progress in the World Today." These were thrown open to the Beach community and enjoyed by all, Dr. Mackinnon was and is still Principal of the College from which a number of Canadian missionaries graduated, and, needless to say, he was accorded a great welcome on his visit to Korea.

The Bible Conference was held in August and conducted by Dr. Glover, the home director of the China Inland Mission, himself a missionary for eighteen years in China. His addresses were full of inspiration and food to hungry missionaries. Some of the thoughts were, "God's standard for our Christian life, can we reach it?" "The Acts, God's handbook of missionary practice." "The Holy Spirit came to change Christ's presence in the Gospels to Christ's omnipresence in the Acts," "Let us not drag God's Word down to the level of our own experience." "Prayer is not overcoming God's reluctance but taking hold of God's willingness." "The energy put forth by the prayer of a righteous man issues in mighty results," a Chinese translation of James 5; 16. "When folks are little in prayer God can't find them." I really believe in

prayer in the measure in which I really pray." "Prayer is the prerogative of the humblest of God's children; make it a fixed appointment, a previous engagement." Such a feast of good things was put before us in the way of practical help for work and prayer as will mark it as one of the most outstanding conferences ever held at Wonsan Beach. Those who attended have been uplifted and helped to carry on in the days to come. The early morning prayer meetings during the Bible Conference were well attended and of great spiritual helpfulness.

There has been opportunity for athletic sport of all kinds. The extensive golf links gave pleasure to many, and some hot tennis matches were played off before an enthusiastic crowd. Sailing and rowing both, on the sea and in the creek for those who like calmer water, were among the features. Awards were made at the closing entertainment night for proficiency in all sports including baseball, swimming and diving, and very high marks were scored by many of the young folk.

A record of the summer would not be complete without mentioning the many parties who enjoyed trips to the near-by temple at Sa-kwan-sa and to the Diamond Mountains of world-wide fame and beauty. The Sa-kwan-sa trip may be made in a day, a short train journey and then a delightful ricksha ride up a mountain valley under lofty pines to the ancient temple. The Diamond Mountains were visited in ten-day to two-week trips by those who enjoyed rough climbing for the grandeur of the scene. Boat picnics to the near-by islands must not be forgotten.

So we go back to our Stations rested and refreshed in body, mind, and spirit, and with happy memories of the summer of 1928.

The Long Rope Pull

MRS. R. K. SMITH

A MASS OF DIGNIFIED Korean gentlemen of the old type with flowing white robes and black horsehair hats; coolies in dingy white, or rather rusty grey, minus the swish and swagger of the starched long-tailed coat; women on the edge of the crowd and on the slope of the mission hill above, peering out from hooded cloaks of bright blue silk; and in and out without a care as to whose feet they stepped on ran the red and yellow and green clad Knights of the Rope bearing flags of authority. When space permitted they circled in a dance, moving forward all the while yet keeping step with the singsong chant of the leader, who capered along on top of the writhing rope dragon. Otherwise the crowd was dull, apathetic even, a people who had forgotten how to play when at last the police gave consent for the staging of this old-time sport.

Ten years earlier we had seen the last stone-fight staged by rival villages in the upper Naktong valley, and the last "log rush", a living wedge supporting a log which was used as a battering ram against the enemy with the leader mounted on its butt. Exciting? yes. Dangerous? Yes, decidedly so, but no more than college cane rushes. They were outlets for the pent up play spirit of the mass of the people as well as opportunities to settle feuds.

For weeks money has been flowing in, and day by day the mass of twisted straw rope had grown to huge proportions. The butt was fully five feet through, while away down at the other end of the long market place only a few strands wiggled around in the dust as they mounted the snaky thing on low carts tied together, dozens of them, and so transformed it into a stiff jointed centipede for its long journey out to South Mountain plain, with its dusty old river bed. The second day was spent in untwisting the monster and joining it to a similar rope made by the opposing faction, for east was opposing west next day. No longer snake or centipede, it lay on the ground like a huge octopus with the crowds milling around over its inert form.

And what a harvest for the hucksters and food booths! Every sort of food, but all flavored with a liberal sprinkling of the same dusty hue. Everybody was there feasting, talking, walking, and all looking much alike with a coating of the same dust. But what

mattered such close contact with Mother Earth? Long buried emotions were stirring within, and the Great Day was dawning clear. Did I say everyone was there? No, from every direction they kept coming that Sabbath morning until from our hilltop we saw the great plain filled and the ridges clad in white. For the rest we had to imagine the ten thousand claws of each dragon digging into the earth to gain ground or keep from losing it. No apathy that day, for even the heavens smiled on the men surging back and forth in that tug-of-war and called in the wind sprites to leave to those trampling feet the glory of the battle with the dust.

CORRECTING THE KOREAN NEW TESTAMENT

The Bible Committee has sought for some time to correct any passages in the Korean New Testament that may seem obscure to the Koreans or liable to misunderstanding. In order to do this the Committee, at its meeting on September 14, asked the Board of Revisers to solicit the help of the missionaries, especially those engaged in Bible teaching. The Board urges you to send any suggestions you have to Mr. Hugh Miller, Seoul, before March next, and mark them "Board of Revisers."

F. W. CUNNINGHAM,
Secretary N. T. Board of Revisers.

SEVERANCE HOSPITAL BEGS COOPERATION

In the July issue of the *Korea Mission Field* a brief article was published asking those living outside of Seoul not to send anyone to Severance for hospital care without first enquiring by letter or wire if there was room. It is quite evident that this was not taken seriously and the Superintendent is nearly driven to distraction as he is constantly required to tell patients after they arrive that there is no room. We do want to serve all we can. Please cooperate.

DUUGLAS B. AVISON,
Medical Superintendent

Notes and Personals

United Church of Canada

Returned from furlough

Dr. Florence Murray, Hamheung
Rev. and Mrs. R. M. McMullin, Hoiryung
Miss Mary Thomas, Sungjin
Rev. and Mrs. D. A. Macdonald, Wonsan
Miss A. Rose, Sungjin

Left on furlough

Rev. and Mrs. D. M. McRae and family

New Arrival

Rev. C. Sutherland, Hamheung

Southern Presbyterian Mission

Returned from furlough

Rev. and Mrs. Jos. Hopper, Mokpo
Miss Lillian Austin, Chunju
Dr. and Mrs. W. P. Parker, Pyengyang

Left on furlough

Dr. and Mrs. J. M. Rogers, Soonchun

Southern Methodist Mission

Marriage

Miss Bertha Stem to Rev. Roy Price, on
August 24th.

Methodist Episcopal Mission

Arrived from U. S. A.

Rev. Bishop James Baker, D.D., LL. D. and
Mrs. Baker.

Re-appointment

Miss Edith Royce, Seoul

Returned from furlough

Miss G. Snaveley, Seoul
Mrs. A. Chaffin, Seoul
Miss B. Bair, Seoul
Miss N. Anderson, Pyengyang

New Arrival

Miss L. Poinier, Pyengyang

Northern Presbyterian Mission

Birth

To Rev. and Mrs. J. W. Anderson, of Seoul,
a daughter, Phyllis Marie

Returned from furlough

Miss Martha Switzer, Taiku
Miss L. B. Hayes, Pyengyang
Mrs. A. S. Ashe, Pyengyang
Miss M. Kinsler, Taiku
Miss B. I. Stevens, Syenchun
Dr. and Mrs. A. I. Ludlow, Seoul
Dr. and Mrs. J. A. McAnlis, Seoul
Rev. and Mrs. E. Adams, Taiku

New Arrivals

Rev. Bruce Hunt, Chungju
Miss Leila Moore, Seoul Foreign School
Miss G. Oestering, Pyengyang Foreign
School.

We have been requested to insert the following acknowledgment:

To those friends who have shown us their loving kindness and sympathy during the darkest hours of our lives when we lost our little son, Sept. 20th, 1928, we wish to extend our hearty thanks.

MR. & MRS. LION K. JUNG.

Colonel and Mrs. James Barr, formerly of the West Indies Command, arrived in Seoul in September to take charge of the Salvation Army operations in Korea.

KNOW YOUR CAR.

The Standard Oil Company, Seoul Office, have a limited supply of a well illustrated pamphlet entitled "Know Your Car" which they will be pleased to distribute among automobile owners while they last. These are in English and will be of considerable interest to both town and country residents of Korea. Requests for copies should be sent in to the Company's office in Seoul.

ATTRACTIVE COTTAGE for sale at Wonsan Beach. Fully furnished, every convenience, reasonable price. Apply C. L. S. Seoul.

They Sell Quicker than They Can be Made

DULCET ORGANS

MANUFACTURED by KANG BYUNG CHOON in SEOUL

No. 1. Baby	3½ octaves	¥ 38	No. 5. Church	5 octaves	¥ 85
No. 2. Parlor	4 do	¥ 45	No. 6. do	5 do	¥ 120
No. 3. Parlor	4 do	¥ 60	No. 7. do	5 do	¥ 140
No. 4. Parlor	4 do	¥ 70	No. 8. do	5 do	¥ 160

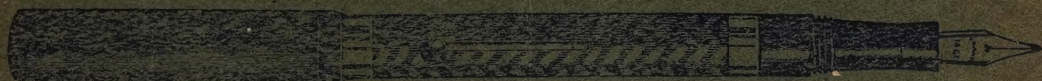
First-class Workmanship. German and American Reeds. Cherry-Wood Cases.

Guaranteed from 4 to 10 years. Nos. 5 and 6 are Great Favorites.

Stocked and Sold by the

CHRISTIAN LITERATURE SOCIETY, SEOUL.

FORWARD FOUNTAIN PENS BRITISH MADE



NO. 65 Self-filling, Screw
Cap, pocket clip ¥ 2.65

NO. 70 Larger size,
self-filling, Screw cap,
pocket clip ¥ 2.65

NO. 10 Plain Black.
Self-filling, Screw
cap ¥ 3.20

NO. 15 Black with two
gold-filled bands. Self-
filling. Screw cap ¥ 4.00

NO. 30 Red and black
mottled, self-filling, screw
cap. Full size ¥ 4.00

NO. 35 In Six Colors:
Silver, gold, shot blue,
shot green, shot red,
marbled. Self-filling.
Full size ¥ 3.75

NO. 45 Black, self-filling,
screw cap. The Com-
mercial Pen. Recom-
mended ¥ 4.00

All Fitted with 14 Carat Gold Iridium Pointed Nib

SOLE AGENTS: CHRISTIAN LITERATURE SOCIETY OF KOREA

CHOSEN GOVERNMENT RAILWAYS

In planning a trip for a short vacation, **TIME, COMFORT, and EXPENSE** are the main factors that enter the prospective traveler's mind.

The Chosen Government Railways, in co-operation with the South Manchuria Railway Company, operate the **FAST, WELL-EQUIPPED TRAINS** between Fusan and Mukden without change of cars at Antung. The first class fare is seven sen a mile, and second and third class fares are proportionately less, thus rendering quick and comfortable service at a reasonable cost.

STOP-OVER PRIVILEGES are liberal and the passenger may stop to see the principal towns of historic and economic interest along the railway line:— Fusan, Taiyku, Taiden, Keijo, Kaijo, Heijo, and Shingishu.

Dining cars and first, second, and third class sleeping cars are attached to the **THROUGH and EXPRESS TRAINS** running between Fusan and Mukden. The cars are steam-heated.

MODERN RAILWAY HOTELS are established at Fusan, Keijo, Heijo, and Shingishu.

For further particulars, please, apply to:—

The Passenger Traffic Manager,
RAILWAY BUREAU,
Government-General of Chosen,
Keijo, Chosen (Korea).

昭和三年十月一日 發行
昭和三年九月廿六日 印刷

發行人 京城鐘路朝鮮耶穌教書會
編輯人 京城府仁寺洞一九四番地 英國人 班 漢 呂
王 來 碩

印刷所 京城鐘路中央基督教青年會工業部印刷科印行
印刷人 橋上洞九八番地 郭 寅 燮

明治三十八年七月八日第三種郵便物認可

(每月一回一日發行)

發行所 京城鐘路中央基督教青年會